the size of a walnut is dissolved in about 1/3 liter of hot water and the drink is taken hot. It is supposed to cure constipation, inability to pass urine, irregular periods, and to further the discharge of lochia. In the same category belong the supposed effects of the so-called "stone sweat" which was mentioned earlier. 757 278

Their medicines for venereal diseases arouse as little confidence as the ones just mentioned. For protection against gonorrhea, [751] °!ga/ms, the man or woman rubs a knife tip's amount of a powder, which has been prepared from the roots of the °!garisab plant,°

> °When I am unable to mention the botanical name, I at least give the native designation which will be a help to later investigators. [128]

into a little wound cut to the right and to the left of the groin. They treat gonorrhea itself locally by dabbing the milky sap of the fresh leaves of a plant called °!gu/bi·b or °xam≠kxa/rab into the urethra. Or they dig up the plant and drink as much as possible of a hot infusion made of the crushed root.

It is recommended to syphilis patients that they drink a swallow of their own urine early in the morning. A tea made from the strongly aromatic [226] fleshy leaves of a Geraniaceae (as it seems) which smells strongly of turpentine is supposed to cure syphilis sores.

4. Magic

The medicinal art of the Hottentot is closely allied with magic. 755 Anyone who wishes to may become a doctor, called !gai·/aob or 756 magician. The Hottentot term is derived from the magic stuff, !gai/b, which he carries with him in a box. The vegetable ingredients of this stuff consists of roots of a most varied assortment of plants, the flesh and bones of different kinds of chameleons, elephant shrews, bats, and of a little bird of the family of Sylviidae (called ≠oregu) are dried, and placed sometimes in coarsely chopped form, sometimes pulverized in the raw fat of a billygoat, with which the magic box is filled. It is supposed to extract the effective substances from the various ingredients.

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751 823 182 territory by contact with its waters. A similar ceremony takes place when a Nama goes visiting relatives in another tribe. The head of the kraal visited must take wet clay and black from the pot, and put a broad stripe on the visitor's forehead, so that he may be able to "eat nicely and drink nicely," as my informant put it. Here it would seem the stranger is given the protection of the society into which he has entered, and is free from danger that might otherwise beset him in a strange place. The preceding example shows perhaps what the danger is, namely, the hostile /Heí /Nûn, and this example makes a little clearer the nature of the protection sought when one is visiting an old locality of the tribe. One identifies oneself with the place and its spirits, and so gets protection and support instead of hostility.

751 The use of soot black from the pots is also very interesting, but I do not want to go into many details here. It is always used as a sign that one is being admitted to the full life of the society, and so to its protection. Thus, one must put a black mark on a baby when it visits one's werft for the first time, otherwise it will be ill, and after a period of isolation from the full life of the tribe this black mark is always put on the forehead at the ceremonial meal which signalises the reintroduction to full social life

754 ●756 823 [797] The next example is a little different. In the old days, there were among the Naman !Gèi Aogu, witch doctors, men who could cure people who had been bewitched, but who might also themselves resort to bewitching, and so make people ill or kill them. I have never myself met with a real !Gèi aop unfortunately, and it is very hard to get from the natives any account of their training or method of becoming !Gèi Aogu. The missionaries have exerted all their influence to prohibit the practices of the witch doctor, and it is probably hard to find a Nama to-day who really knows all the secrets of the profession. An old man of the Bondelzwart tribe told me that a child born with a caul might become a clever !Gèi aop, if he were given the caul to eat as a child. Others, however, have told me such a child became a gebo aop, a seer. In any case, it is certain that the !Gèi aop was considered in some way connected with the /Heí /Nûn, and therefore had an immunity which others had not. He could impart his immunity to others and so cure them of disease by inoculating them with his essence, as it were, which was contained in his body dirt and perspiration, and which he could scrape off as he needed it. The !Gèi Aop was, therefore, a person of considerable importance in a community, and was much respected so long as he used his power for good, but he might also use it for evil, causing sickness instead of curing it. Now, the Naman considered that all sickness was caused either by //Gãuab,* or the /Heí /Nûn, or by persons somehow in contact with them, the witchcraft practitioners, and one of the

* See Theophilus Hahn, *Tsuni-//Goam*, p. 87, and Peter Kolben, *Caput Bonæ Spei Hodiernum*, first German edition, 1719, p. 438.

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ordinary duties of !Gèi Aop was to discover the source of the sickness. If, however, it was thought that he himself was causing sickness, the community had a sure way of protecting itself from him. For, cold water was absolutely fatal to his power, and in ordinary life he never touched it on any account. Should it be decided that the !Gèi aop has caused sickness or death among the people, the chief will order him to be deprived of all his powers. I have two instances in which this has happened; one among the Berseba people, one among the Zwartboys far to the north. The !Gèi aop is taken to the nearest pool of water, and is ducked completely. His power oozes away from him into the water as it were, and he is as an ordinary man once more. As the !Gèi aop is rendered innocuous, so, too, is his medicine. I was told in Walvis Bay by a mother how her daughter had been !Gèied, and how she nearly died, but how at length she got the medicine which is all powerful against all !Gèi methods. This is the //Ā !naip, the kidney of a species of jackal, which has a smell so strong and penetrating, that it is too much even for any !Gèi medicine. When this was given to the girl, she vomited and brought up the little !Gèi sticks and leaves which had been doing all the mischief. The mother showed these sticks and leaves to some old men who took them all away and threw them into cold water, so that their power was gone for ever.

Another instance of the same kind is that of certain medicinal roots. When any of the roots which are considered really powerful are dug from the ground, something has to be given in return, otherwise the root will not act, and similarly when it is passed from person to person, a present must also be given. When taking the root one addresses it thus: " A, //na ta gye nesi go khau, o ta gye huí te damats, gara i o, !kéi //gams !na ni ǂo ǂgā tsi." (Ah, there I have dug this, and if you don't help me, harming me rather, I shall throw you into cold water.)

All the foregoing instances illustrate the protective power of water. Things or persons which might harm members of the society are rendered harmless by immersion in cold water, or by the application of cold water to them, or, as in revisiting an old place of habitation, or on returning from the grave, one can protect oneself from harm by applying wet clay or water to oneself.

Before turning to the other set of examples in which water is considered dangerous, I should like to mention one or two customs from the literature. I could not find any evidence that these customs are kept up now by the tribes I have come in contact with, but they fit in very well with what I have been saying.

Peter Kolben* tells us that the Hottentots before crossing a river go down to the edge, splash themselves with water, and smear their foreheads with sand or clay.

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* *Caput Bonae Spei Hodiernum*, first German edition, 2nd part, Vth Letter, p. 419.